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Berkeley, Calif.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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SOME TENDENCIES AND ACTION OF INTERNATIONAL CONGRESSES

BY J. MAHLON HARVEY

The organizations which are now members of the Joint Committee of Major International Associations, and consequently send annually reports of their international Congresses to the Secretariat, are very important. Almost every occupation and every human interest is represented. The combined membership of these organizations is so great that half the population of the world is included, and no corner of the earth is so remote that some of its inhabitants are not in some way connected with one or another of these associations.

Through a lack of complete documentation and insufficient time at my disposal, I have not been able to prepare as careful a report as this subject deserves. However, even a cursory perusal of the reports which Mme. Liard kindly lent me, enables me to make certain conclusions:

1. The Great War was so devastating from every point of view that at its close the enlightened people of all nations re-established or formed new associations, many of them international, whose main purpose was to make impossible the recurrence of another ruinous war.

2. Most of these organizations, even in countries not belonging to the League of Nations, have from the beginning sent forth resolutions favoring the League of Nations; and more and more of them are establishing their international headquarters in Geneva or maintaining permanent representatives there.

3. These organizations very soon realized that they should co-operate more and keep in closer touch with one another. Consequently, in December 1935, the Joint Committee of Major International Associations was formed, with its headquarters at the Institute of Intellectual Cooperation in Paris. With few exceptions, this Joint Committee is having a large influence in the life of the member associations. Each year most of them are giving it greater support financially and keeping the Secretariat much better informed as to activities or prospective voyages of their members which might be of service to the Joint Committee. In 1926 and 1927 the reports of the international Congresses as sent in by the delegates and mimeographed by the Secretariat required scarcely thirty mimeographed pages, while the reports mimeographed at the beginning of this year required twice that number. In many other ways, too numerous to mention, the national branches of the various member associations cooperate as they never have before.

4. As I have said above, these associations have joined together to work for peace. The program on which they have united has consisted especially in promoting various enterprises or means of educating for peace, especially among the youth of the world. Most of the organizations have emphasized the necessity of using organized education in every country as a means through which peace should be taught. Special schemes have been devised: there have been peace days, peace Sundays, essay or oratorical contests on the history and aims of the League of Nations, the Kellogg-Briand Peace Pact, etc.; regular courses have been recommended; cartoon contests have been held—all for the purpose of fostering in our schools the desirability of peace and the necessity of active international co-operation.

5. Very soon after the close of the war several associations, especially interested in education, realized the necessity for the sake of truth and world peace of revising history and geography text books and school readers. This movement made real progress and secured many desirable changes, but within the past two or three years, political events have made progress in this direction difficult, if not impossible, especially in places where several organizations feel that revision is most desirable.

6. Several organizations, and the Joint Committee, with the International Council of Women taking the lead, have been very much interested in using the radio and the moving picture to foster international good will and co-operation. They propose that educational films should circulate freely without paying tariff duties, and that films sent to colonial or mandated territories should be carefully selected. International associations seem to have a growing realization of the importance of work in this field.

7. Most of the international congresses of the member associations foster some kind of exchange as a truly creative effort in building up world peace. International correspondence among pupils, students, and members of different national branches of the associations have been recommended, several schemes for facilitating an interchange or an intervisitation of pupils, students, educators and leaders of public opinion have been worked out. These include scholarships for study abroad, international vacation colonies, international work camps, summer schools, international hostels, group study travel at low cost, annual international peace festivals, athletic contests, etc. Several organizations foster an interchange of postage stamps, songs, folk music, and small objects of a historical or local color value. Two or three organizations have wanted to establish an international bureau of translation, in order to put quickly into several languages the most valuable magazine articles appearing in any language.

8. At the time of the Disarmament Conference practically all international congresses drew up resolutions favoring a great reduction in armaments.

9. As the financial depression continued most international congresses studied the problem of unemployment, and as the fine report presented by our honored general secretary has shown, the study of this problem has been one of the most important recent efforts of our own Joint Committee.

10. Political events of the last three years have led several international congresses to pass resolutions favoring democratic forms of governments and opposing all discrimination against individuals because of race, religion, or politics.

May I close this paper by stating that it has seemed to me that the resolutions passed and the subjects discussed at the International Congresses held within the last few years are much more realistic than they were ten years ago. The organizations seem to know where the real danger to world peace lies and just what they can undertake to do and what they cannot; they are much more prepared for a close cooperation among themselves, even if that necessitates a certain loss of independence; they seem to realize that one of the most effective ways of their teaching international cooperation is to cooperate actively with other groups.

Paris, France.

CHILDREN'S EYES

What do the eyes of children see
When they look at staid grown-ups like me?
Do they think us brave—or vain and weak?
Or stupid if we seem too meek?

What lies behind those somber eyes
Might make us gasp in sheer surprise,
Might make us bow our heads in shame—
Be men in truth as well as name!

LOUISE A. STINETORF.

Philadelphia, Pa.

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The Bible Moves "Uptown"

A SIGNIFICANT announcement was made the other day from the New York headquarters of the American Bible Society. For eighty-three years the Society had operated from the old red-brick Bible House at Astor Place. It was now moving to its new headquarters at Park Avenue and Fifty-seventh Street. In short, it was moving "uptown."

This is but one in a series of such moves in the history of the Society. From the year of its organization in 1816, it has changed location and enlarged its quarters from time to time, in accordance with its own expansion and with the growth of the American metropolis. We are told that to move to Eighth Street in 1850 was to move far uptown, and to build on a whole city block a fireproof building was front page news in the New York of 1852. For the eighty-three years of occupancy the output of Scriptures from the old red-brick Bible House was enormous. In the seven decades ending in 1922, when manufacturing at the Bible House was discontinued, there were printed and bound in the plant and sent out through its doors 76,082,448 volumes of Scriptures. These Scriptures were printed in sixty-nine languages and in five embossed systems for the blind. When one adds to this total the volumes purchased or imported and then passed through the Bible House throughout the long period of its use, the grand total to December 31, 1935, becomes 134,179,512. This means that bound volumes of Scriptures have been issued from the Bible House at a rate of about three every minute, night and day, since the old Bible House was opened.

Now we have the new Bible House; for the Bible, the Book of books, the perennial "best seller," has moved uptown. Yes, the Bible moves uptown—from Eighth Street to Fifty-seventh—but this removal to a new physical location in the very heart of the great city's many-sided life is but the earnest of an underlying fact of deep significance: the Bible moves "uptown" in the complicated life of our modern age.

The Bible is a book of progress. It speaks to the condition of the era of the airplane and the multiple press as directly as it did to that of the ox cart and the ancient scroll; to that of an era of mass production by machine power, of commercial empire and industrial magnates, as to that of the home loom and the camel train of the eastern trade routes; to that of the entertainment and recreational extravaganzas of our modern Babylons, as to that of the play life of a Syrian city or a Judean village. The Bible is timeless in that the "good news" which it proclaims, the fundamental principles it maintains, and the Son of Man who incarnates this saving gospel of righteousness, and love and justice, are for all men of all time. They are universal and eternal.

In putting itself close beside the business life of city and nation, the Bible admonishes that material wealth and advancement are not enough; that it is righteousness that exalteth a people, and that without right living, no amount of human attainment will suffice. The pages of history are sadly cluttered up with the melancholy records of men and nations who imagined that by their own accomplishments they had made God and the Book which reveals him, progressively unnecessary.

Not only does the Bible admonish that material advancement, based on the achievements of modern science, is not enough—it declares the principles of right and justice which should mark the conditions under which modern business and industry are conducted. "Uptown" business sometimes resents what it considers the intrusion of religion in its affairs. "Stick to the gospel," it admonishes, "and don't interfere in things you cannot understand." Stick to the gospel? Exactly! The gospel of the old prophets of Israel who thundered their declarations of justice and the common welfare in the ears of the prideful rich who exploited the poor; the gospel of the Man of Galilee who declared as the divine rule of life the way of loving kindness and brotherhood and love. The disquieting Bible will not be denied—it moves "uptown" to apply its divine measure to modern business.

New York, with its confusion of many tongues—tongues which bespeak the presence of different races, nationalities and creeds—is an epitome of the national melting pot; a melting pot which fails to melt, unfortunately, because of prejudice, bigotry, and intolerance. The Bible, the book of human brotherhood, moves uptown to remind those who "sit in the seat of the scornful" that God has made of one blood all the nations of the earth.

Did we call the Bible the Book of progress? It is more than that. We would remind those who stubbornly defend things as they are behind the ramparts of the *status quo*, of the discerning words of the First Lady of China. In acknowledging the presentation of

Bibles to herself and her distinguished husband at a wedding anniversary banquet, Madame Chiang Kai-Shek said: "My father established a printing press in Shanghai to publish the revolutionary writings of Dr. Sun Yat-sen, and for several years his presses were kept busy printing for the Bible Society the gospel, which is the most revolutionary book ever written." If we do not concede this fact it is because we close our eyes to the manifest teachings of Jesus. Why are some countries making such desperate efforts to discount the Christian religion, except that its truths so clearly run counter to their pagan systems? Even in our own country, let us remember with shame, it was counted seditious and subversive during the war to circulate copies of the Sermon on the Mount. And let those who see "red" at every suggestion of social and economic reform read faithfully the story of the way Christians lived in the early days of the Church.

The Bible must always move "uptown" in that country or civilization that would endure. Russia may flaunt religion altogether, and, what is worse, Nazi Germany may blaspheme Christianity with its pagan distortions, and Fascist Italy may violate every Christian principle in its lust for conquest; yes, and the defenders of selfish power and privilege in this and other countries who declare vehemently for democracy, may resist the changes that make for true democracy that is Christian—but it will all be of no avail: the truth and spirit of the Book of Life and the stars of God in their courses fight against them.

At almost the same time that we read that the American Bible Society was moving its offices to Fifty-seventh Street, came the announcement that the Book-of-the-Month Club will this month distribute the Bible as a "book dividend" to all its members. Thus does the Bible, the book of the month—and of the centuries — continue to move "uptown" in the thought and life of men.

We Preach for a Verdict

By E. Stanley Jones

(A Radio address on September 13)

WE launch today the National Preaching Mission under the auspices of the Federal Council of the Churches of Christ in America. This Mission, after eighteen months of preparation, has been projected for the express purpose of awakening the spiritual life of our country. For the first time the allied Christian forces of America have united in a nation-wide effort to release moral and spiritual power and to open the way for a remaking of the inner and the outer life of this country by a fresh impact of the Spirit of God.

A group of fifty-five speakers has been drawn from the various part of the world to constitute a group of Missioners who will visit the following cities in the course of the next months: Albany, Buffalo, Syracuse and Rochester (in New York State), Pittsburg, Kansas City, Detroit, Indianapolis, Atlanta, Birmingham, Louisville, St. Louis, Cleveland, Des Moines, Omaha, Billings, Seattle, Vancouver, Portland, San Francisco and Oakland, Los Angeles, Dallas, Chicago, Washington, D. C., Raleigh, Philadelphia, Boston, New York City.

From these twenty-five centers, other groups of speakers will go to surrounding cities and towns for a two-day Mission and the whole will culminate in an eight-day simultaneous Mission in every local church, in which an attempt will be made to reach every man, woman and child of America with the challenge of surrender to Christ.

Perhaps each member of this group of speakers is still wondering why he or she has been chosen to take part in this courageous campaign, for we can think of many who are far better fitted and more worthy to be the mouthpiece of the Christian forces of this country. Perhaps we dared respond because we feel that we are only the mouthpiece of underlying Christian convictions resident in many hearts in our land—and deeper, because we feel that we preach not ourselves, but Jesus as Lord, and we would interpret his mind to the present confusion and release his Spirit upon this moral and spiritual paralysis. For these two reasons we come in the deepest humility and yet in the boldest certainty.

And yet we recognize that it is a very serious thing to undertake to point the way out of the present confusion. As I sat down at the table for the first time at the beginning of a voyage, the ship's officer asked me what I had been doing in South Africa. When I told him I had been lecturing there, he replied in a very blunt way: "Well, it's a very serious thing to undertake to tell other people what to do." "Yes," I replied very slowly, "it is, especially if you yourself are under obligation to act on what you are telling others." This last part sobered him—it sobers us. We do not stand outside our national problem—we are a part of it—we are guilty in its guilts and involved in its results. We know that if this undertaking produces anything worth while it will be because we have met it with such sympathy and identification that our very messages crimson into suffering, a cross, as small reminders of that greater cross where a Man's message was himself speaking in deathless tones through a redemptive death.

We come, then, with no cheap nostrum to hand out, offering lightly to heal our country's ills. The physician of the Dalai Lama, the spiritual and temporal ruler of Thibet, gives him pills periodically "to renew his vitality and to make his body shine." We have no such pills in our satchels. We have no ready-made solution to the world's problems. When I asked Harnack, the great German scholar, what the Christian solution of a certain problem was, he replied, "Christianity provides no solutions, it gives a goal and power to move on to that goal." That is our position and outlook. We believe we see the goal and we believe that men can get hold of the power to move on to that goal. That goal is the Kingdom of God on earth. The Kingdom of God is a new Order standing at the door of the lower order. This higher Order, founded on love, justice, goodwill, brotherhood, redemption, stands confronting this lower order founded on selfishness, exploitation, unbrotherliness, with its resultant clash and confusions. This higher Order is breaking into, renewing, cleansing, redeeming the lower order, both within the individual and the collective will, wherever we allow it. It will finally replace this lower order, for it is God's Order,

the ultimate way to live. Everything else breaks itself upon the moral facts of the universe.

That we need both a goal and a power, and need them desperately, is seen from the following diagnosis of our national need by a very acute observer, who says, "We are suffering from a three-fold malady: 1. Lack of direction; 2. Lack of motivation; 3. Poor morale. First, a lack of direction,—we have missed the way, we are confused. Our forefathers spoke of "lost souls." We can speak again of a generation being "lost," perhaps with deeper meaning, for men have lost their hold on God, their moral bases decayed and the future veiled in awful mists. Yes, this generation in large measure is a "lost" generation. For many of the external authorities, the Church, the Bible, the family, the State, have decayed in many minds and it has left them with no sense of direction. Second, a lack of motivation—many of the old motives in religion and morals are gone or going, the desire for heaven, the fear of hell, the burden of evil. These motivations have become dimmed and nothing has arisen to take their places. Men are needing a new compelling motivation that will gather up all their loyalties and give them direction and meaning and purpose. Third, poor morale. With the loss of the sense of direction and confused motivation, the moral and spiritual morale is at a low ebb. Men cannot move unless they are sure that they know where they want to go. A fatalism has settled upon the wills of many and has paralyzed them. Men need power to lift them up out of themselves, out of the sense of futility, out of the weary round of sin. In other words, men need desperately to get hold of something that will prove to them to be a Saviour from themselves and their futilities and their sins.

Into this situation, we would step and would say, with a certainty born out of the fires of severe testing, that we have in the Kingdom of God on earth and the power of Christ, both the goal and the power to move on to that goal. Here we feel we are on sure ground. We are so sure that we shall have the boldness to ask and to ask in no mere perfunctory way, that we as a nation take the goal of the Kingdom of God on earth as our goal, that we seek to know what it means, what its implications are, both in the individual and in the collective life, in the way of economic and social reconstruction and in the very temper of our national life. In other words, we shall have the boldness to ask that this nation become the instrument of God's will and the embodiment of God's order. "Too late," you say, "we might have done it in the first days of our fine idealism, but now we have become too mixed up, too fixed in wrong attitudes and social conditions—can a nation be born again when it is old?" Yes, both the nation and the individual can: A new Reformation, a new regeneration, could remake the inner life of our nation, give it a new goal and a new motivation. The hour for the beginning of that new Reformation has come. Whether the Christian forces of this land have enough of moral and spiritual power to bring it to pass remains to be seen. We have the boldness to believe that we have. Hence this National Preaching Mission, symbol of that faith. But if we do bring about this national regeneration, we know that all of us, both within the Christian Church and without it, will have to undergo a new spiritual rebirth to prepare us for this larger task.

We shall therefore ask for definite moral and spiritual change. We shall ask it of everybody from the President of these United States down to the humblest citizen; we shall ask it of our legislators and of the people who must obey the laws they make; we shall ask it of the university president as we would ask it of the freshman and the high school lads and the boys and girls in our schools; we shall ask it of the heads of business concerns and of the employees that work with them; we shall ask it of the society woman and the shop girl in the store; we shall ask it of the blasé, fed-up scion of privilege and power, the up and outs, as well as the down and outs in the gutter; we shall ask it of the minister in the pulpit and of the man in the pew; we shall ask it of others and we shall seek it for ourselves. And we shall preach for a verdict. For our society and our souls are desperately sick, and the sickness is unto a living death, far worse than a death that would be once and for all. In Jesus Christ, we believe we have the power to say that healing, life-giving word. We shall ask everyone who hears us to take his stand, for every one of us belongs either to the disease or to the cure. We are either positively curing or positively spreading the disease. There can be no neutrality, for the neutrality itself is a part of the disease.

This Mission is called a Preaching Mission, but do not misunderstand us—there will be no attempts at so-called great preaching, at pulpit efforts. The case has gone beyond that stage. The patient is too desperately sick for that—as if a surgeon would try a mere display of surgical technique at the moment of a desperate operation. No, we will speak simply and straight-forwardly out of our hearts what we believe will heal both the individual and society. Some of our words may cut, for we bear no bouquets of mere pleasantries, but if they cut it will be done in love for it will be the cutting of a surgeon's knife, since great cancers have formed themselves within the body of society and in our hearts and are the source of our economic and social and personal sicknesses.

We may fail in this Mission. We may not be big enough to preach a sufficiently adequate Gospel, and it may be that men are too set in the old ways, and love too deeply the old familiar wrongs and injustices, and will be afraid of God's way. Yes, we may fail. But we are not prepared to be untrue to the call that has come to us to speak to the soul of this nation the word of the Living God as we see it. But while we speak of the possibility of failure, yet on the other hand, we must confess our faith that underneath the confusion and uncertainty of this hour is a deep undercurrent of hunger in the hearts of our countrymen for reality, for power to lift men out of themselves and their sins, for the coming of an order in which injustices shall be rooted out, in which there shall be a brotherhood that shall extend to the total life, economic, social and political. In short, men are consciously or unconsciously longing for God's way of life. The other ways have broken down. We stand amid their ruins. We have come to the end of an era. Whether we shall take God's way and begin a new era, the era of the Kingdom of God on earth, remains to be seen. We shall present Christ as the open door to that era. We shall unfold the possibilities of that era both within the individual and the collective will, and, we repeat, we shall preach for a verdict. Will each hearer who listens to me this morning pray a prayer that this era may come and that it may begin in your heart and mine—now.

To get we must give, to advance we must surrender, to gain we must lose, to attain we must resign. From the nature of things life means choice and selection, and every positive choice negates all other possibilities. Every choice runs a line of cleavage through the entire universe. If I take *this*, I give *that*. . . . Realization by a stern necessity means limitation. To go north limits one from going south. To enter the spiritual contests for an incorruptible crown limits one from being an incorruptible seeker. As of old, it is impossible to serve both God and Mammon.—RUFUS M. JONES.

Where Does Quakerism Belong?

By Lindley D. Clark

"To what extent is Quakerism a Christian sect? Some have said Friends represent the normal climax of the Reformation movement and are therefore strongly Protestant. Others have said Friends are neither Catholic nor Protestant but represent a new departure. Some have wondered whether Quakerism may reasonably be called Christianity since a true religion of the spirit would be entirely broad in its sympathies." (Friends World Conference Advance Study Outlines, II.)

THE questions and statements of this opening paragraph of the Study Outline raise a variety of problems, but to some of us some answers seem obvious; for despite George Fox's vehement declaration that "the Quakers are not a sect," he early and constantly referred in his Journal to "Friends" and provided for their organization as a distinctive group; and an early publication bore the title, "Some Principles of the Elect People of God, in Scorn called Quakers." The Uniform Discipline, adopted by the Yearly Meetings comprising the Five Years Meeting, defines "A Christian Denomination," and adds, "The denomination of Friends is such a Christian body." To the Governor of Barbados Fox wrote: "We own and believe in Jesus Christ . . . and we believe that there is no other foundation to be laid than that which is laid, even Christ Jesus"; so that, though Quakerism lacks something of the metes, bounds and waymarks of some denominations, we are none the less generally recognized as both distinctive in entity and Christian in attitude.

If anywhere a so-called Quakerism has become so "entirely broad in its sympathies" as to exceed the pattern and framework for life that Jesus offered in His life and teachings—if the building is to project beyond and overreach the foundation that was laid in and by Him—shall we not hesitate to call such an "ism" Quakerly, rather than to think of Friends as non-Christian or ultra-Christian? I still recall Whittier's reply to one who was suggesting the need of a more advanced revelation—that until the world had more fully come up to the measure and pattern of Christ's teaching such revelation hardly seemed needed. London Friends at their recent Yearly Meeting were told that "if by any means we sever our life from its roots in the creative Life of Christ, our days as a Society will be numbered." A stronger current in a deeper channel would seem to be the wiser choice, and not an overflow into unbounded marshes and crooked bayous — a higher and steadier flight toward the goal set, rather than a meandering survey of wishful surmisings.

Considering the relation of Quakerism to the Reformation, it is evident that, however much Fox may have felt himself to be the mover in a "new reformation," the field of his principal labors was of necessity "reformed" England—and this, too, at a time when the ascendancy of the Dissenters magnified the departure from Papacy made by the Episcopal Church. Of the early Friends, Penn said: "The bent and stress of their ministry was conversion to God, regeneration and holiness, not schemes of doctrines and verbal creeds or new forms of worship; but a leaving off in religion the superfluous, and reducing the ceremonious and formal part, and pressing earnestly the substantial, the necessary and profitable part"; while Fox announced his call as, in part, "to bring people off from . . . all their vain traditions, which they had instituted since the Apostles' days . . . that all might come to Christ." Or, as a modern authority sums up: "He went to work to carry the Reformation to its logical conclusion. To reinstate primitive Christianity was his aim."

Pictures from outside sources may help to clarify the situation: first, some sentences from a "History of Religion" by Prof. Allen Menzies, of the University of St. Andrews, Scotland, in which he summarizes Jesus' teachings in the following language:

"God is the Father in Heaven; men are His children, and all that men have to do is to realize that this is so, to enter the circle and begin to live with God on such terms. The great God seeks to have everyone living with Him as His child; and religion is no more, no less, than this communion. Father and child dwell together in perfect love and confidence; no outward regulations are needed for their intercourse, no bargains, no traditions, no ritual, no pilgrimage, no sacrifice. The intercourse can be carried on by anyone anywhere. It is not a matter of apparatus, but a purely moral affair, an affair of love.

"Nothing could be simpler, or deeper, or broader. Religion is here presented free from all local or accidental or obscuring elements; religion itself is here revealed. This religion is not a yoke to coerce men and to make them less, but an inspiration capable of entering into every kind of life, and of making men greater and better in whatever occupation. Even religious duties are left to form themselves naturally; all that is insisted on is that the child shall have living and real intercourse with the Father. Prayer is necessary, and so is the practice of good works; the child must keep in sympathy with the Father by doing as He does. Jesus is not a law-giver, save in a metaphorical sense: the law which He sets up is nothing more than that which every man, when he turns away from all that is artificial, can find in his own breast."

Of course this simple outline of practical living was followed by a development of theologies from Paul to Calvin, and by organizations and rules, and rites and church systems, from the assembled elders who heard Peter and Paul tell of their adventures among the Gentiles, to the Councils of the Church and the established Papacy—a growth of "an external theocracy with its priesthood and ceremonies." (Fisher.) But, as Fisher continues:

"Within the stately and imposing fabric of the ecclesiastical system there was a force, as it were, imprisoned, struggling for freedom, and gradually acquiring strength sufficient to break down the wall that confined it. 'The Reformation, viewed in its most general character, was the reaction of Christianity as Gospel against Christianity as law.' (Ullman.) It must also be remembered that with the traditional form of Christianity 'there was handed down, in the sacred text itself, a source of divine knowledge not exposed in like manner to corruption, from which the Church might learn how to distinguish primitive Christianity from all subsequent additions, and so carry forward the work of purifying the Christian consciousness to its entire completion.' (Neander.)"

How far this "purifying" had progressed in England when George Fox began his work—or perhaps better, how much it lacked of "completion"—can be judged in part by his own account of the religious life of the time, and in part by the sufferings endured by the religious groups dissenting from whichever party was in power—Episcopal, Presbyterian or Puritan. But accepting the brief estimate of the nature of the Reformation given above, it is of interest to place alongside Menzies' summary of the teachings of Jesus a statement of what Rufus Jones finds to be the essence of Fox's religious discoveries and their application:

"On the distinctively religious side his discovery of a direct divine-human relationship led to a new interpretation of worship and ministry. God is not far off. He needs

no vicar, no person of any sort between Himself and the worshipper. Worship properly begins when the soul discovers Him and enjoys His presence — in the simplest words, it is the soul's appreciation of God. His house of worship had no altar, for God needed no appeasing, seeing that He himself had made the sacrifice for sin. It had no baptismal font, no communion table, no confessionals; for in the silence, with the noise and din of the outer life hushed, the soul was to unveil itself to its Maker and let His light lay bare its true condition. No censer was swung, for he believed God wanted only the fragrance of sincere and prayerful spirits. There was no priestly mitre, because each member of the true Church was to be a priest to God. From beginning to end, worship was the immediate appreciation of God, and the appropriate activity of the whole being in response to Him."

If these pictures have been truly drawn, it would seem that the Quakerism of George Fox was a needed supplement to the work of the Reformation, and that the estimate that it represents the latter's "normal climax" might be adopted unless we are made hesitant by the thought that we are considering an ideal rather than an actual attainment. It must be admitted, however, that there are repeated expressions in Friends' writings indicating an idea of a separate classification for Friends, as where Barclay says, speaking of public worship: "Though we should confess that through the mercy and wonderful condescension of God there have been upright in heart both among Papists and Protestants, yet can we not therefore approve of their way in general." But Fox knew his father as "Righteous Christer," so-called by his neighbors, and his mother "an upright woman, . . . of the stock of the martyrs"; so that it was on Protestant foundations that they built, and with Protestant materials that they wrought.

Reverting to the title of the section under consideration, we are all aware that the relation of Friends to orthodox Christianity has varied with the times. There is almost a suggestion of humor in the definition of "orthodoxy" found in a recently published cyclopedia: "A name given by theologians to religious opinions in agreement with the tradition of the dominant church. The antithesis of orthodoxy is *heterodoxy*." In its beginnings Quakerism was denounced as heterodox and pestilential; and even Roger Williams, often cited as a pioneer in toleration, was willing that Quakers should suffer duly drastic penalties for their "detestable" doctrines. But to the founding fathers, orthodoxy as determined by dominance assumed a minor position; it was "the Truth" that they upheld, and one of the three dedications with which Barclay prefaces his "Apology" is "to the Clergy, of whatever sort soever, unto whose hands these may come; but more particularly to the Doctors, Professors, and Students of Divinity in the Universities and Schools of Great Britain, whether Prelatical, Presbyterian or any other." To these, "Robert Barclay, a Servant of the Lord God, and one of those who in derision are called Quakers, wisheth unfeigned repentance, unto the acknowledgment of the Truth." Here the relation to a dominant theology is that of challenge from without; but one hundred and fifty years later, Joseph John Gurney opened his series of "Observations on the Distinguishing Views and Practices of the Society of Friends" with a chapter on "The Grounds of Religious Union which Subsist among Mankind in General, and more Especially among True Christians," whom he finds in "a variety of particular societies," sharing certain fundamental principles held in common, "in connexion with several particulars in religion of a less essential character."

It is doubtless good to feel that we are today in a relationship of cooperation with the "Orthodox" groups and not of conflict; though it would be difficult to criticize Fox and Barclay, harassed as were the early Friends by ecclesiastics and dissenters alike, so numerous among the clergy that the Friends had a "book of the fighting priests, wherein a list is given of some priests that had actually beaten and abused Friends." But while the days of violence are past, there are still unsolved problems of relationship, as recently set out in a report of the Lausanne Conference attempt to formulate an inclusive basis of church fellowship:

"The presence of the Quakers at the Lausanne World Conference on Faith and Order was a source of constant embarrassment to the Anglo-Catholics. The Quakers listened very patiently while the formularies of creed and sacraments and holy orders were being devised that defined what constitutes Christianity and a Christian, and that read the Quakers out of the Church entirely. They took little part in the discussion except occasionally to help to clarify the phrasing of those who, in the best of temper, were unchurching them. But they hindered more than they helped, since their mere existence was an implicit refutation of the main contention of the Anglo-Catholics. Their Christian bearing demonstrated that many of the things which the Conference finally concluded to be necessary to make a Christian are in reality unnecessary. It might have been less confusing if the Quakers had stayed away."

This genial Baptist reporter had already said:

"It matters not that Quakers are as good Christians as Anglo-Catholics, and that the Anglo-Catholics acknowledge it, or that Anglo-Catnolics are as good Christians as Quakers, and that the Quakers know it; they cannot get together because they cannot agree upon a definition of the Church."

Why he should select the Anglo-Catholics, (Protestant "only in refusing to acknowledge any human as the representative of Christ on earth"), as the outstanding barrier to church unity would seem to be sufficiently clear when we read of their insistence that there is but one Church, made up of the three communions, based on "the unbroken apostolic succession"; and that not the Scriptures but their authoritative "explanation done by the priesthood of apostolic origin" affords the basis of Christian guidance. But when we read also of a Christian leader, whose forty years of Gospel preaching has reached around the world, becoming a Baptist minister and accepting baptism according to their ritual as a preliminary, we remember that not only does the spiritual seeker "need no vicar," but also does his place of worship have "no baptismal font," and are even more forcibly compelled to the conclusion that the relation of Quakerism to orthodox Christianity, despite local, national and international fellowships, still involves points of difference and holds for us the duty and privilege of witnessing for the entire validity of a religion of the spirit that removes every unessential condition of fellowship one with another and with Christ Jesus, our common Lord. And are we able for such things?

Sandy Spring, Maryland.

It is Christ or Nobody

I HAVE looked the whole planet over, and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody. No one else has the slightest chance of winning the homage of the entire human race. More and more he is to me what he was to Saul of Tarsus—"the image of the invisible God." More and more he is to me what he was to John the Beloved—"God made manifest in the flesh." More and more he is to me what he himself claimed to be, the eternal Son of the loving God. To know him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living.—CHARLES E. JEFFERSON., D. D.

Facing Eventualities

Significant Conference at Chicago

EVENTUALITIES! It is a euphemistic word which has become rather common in diplomatic and preparedness circles. When a diplomat or a war secretary doesn't wish to come right out and say that his country is preparing for a military showdown with some other country, he says that his government is facing certain eventualities.

Some twenty or more persons met in Chicago on September 18 and 19. They were representatives of the Mennonites, the Church of the Brethren, or Dunkers, and the Society of Friends. They met quite definitely to face eventualities, as representatives of the three historic peace churches. What were the evenualities, and how did these people get together to face them? In violation of good journalistic form, instead of giving forthwith the pith of the event, we offer in the following paragraphs a comprehensive introduction which makes clear the background of this and similar conferences:

"The World War brought together in concentration camp, alternative service and relief effort those whose conception of discipleship included the conviction that the Christian can have no part in war or its support. This common experience is remembered by many, and is well known to all in the three historic peace churches—the Mennonites, Brethren and Friends.

"Since the War it has become the growing conviction within these several groups that a more faithful testimony to the ways of peace, love and good will as exemplified and taught by our Lord is essential when our country is at peace, if we would have respect for our position in times of war crisis.

"The feeling that such testimony would result in a better understanding of our position by those in official life, and have more influence with other Christian groups if it could be made unitedly, has led to a number of informal gatherings for the purpose of studying such possibilities. Such a meeting was held at Newton, Kansas, November 1 and 2, 1935. About eighty attended and took part in these discussions—most of whom were Friends, Brethren or Mennonites. The Newton meeting suggested a somewhat unofficial Continuation Committee of three—one each to be appointed by the Friends Service Committee, the Board of Christian Education of the Church of the Brethren, and the Mennonite Central Committee—who should arrange for the continuation of this common study by representatives of the various groups in the three denominations, and call to each group's attention ways in which our common testimony could be strengthened by united witness.

"The Committee has met several times and is at present particularly concerned about the body of available Christian peace literature, its further production when deemed necessary, and its better distribution within our groups and to the outside world. The Committee is also studying the fields of service in wartime compatible with our common peace testimony through present-day, peacetime relief and reconstruction service projects. To its meetings are invited individuals from the several groups whose experience and connections qualify them to aid the meeting. The Committee plans to meet about once each quarter. The results of these studies and contacts are to be made available to the organizations within each group charged with the group's peace program. A subcommittee on peace literature is being set up to aid the Committee in this particular field."

This statement is made by the abovementioned Continuation Committee, constituted as follows: Robert W. Balderston, representing Friends, Chairman; Ray Keim, of the Brethren, Secretary; and Orie O. Miller, representing the Mennonites.

The personnel of the Literature Committee is: Brethren—H. A. Brandt and E. G. Hoff; Mennonites — Guy Hershberger and E. L. Harshbarger; Friends—E. Raymond Wilson and Walter C. Woodward. This Committee was in session prior to the meeting of the larger group, and outlined plans for the preparation of certain pamphlets bearing upon the spiritual basis of peace and how to maintain it adequately.

More directly now to the "eventualities" as related to the calling of this conference. While not alarmists, the peace leaders of the three churches in question are realists in the sense that they see clearly the ominous trend of world temper and events. Because they believe that frenzied preparedness leads to war, they wish to face their situation now, before war comes—the war which they work and pray to prevent. They remember but too well how pathetically confused these three churches were in 1917, and are determined not to be caught unawares in the event of another and similar crisis. This conference was called accordingly to consider the question of alternative service. This involves not only alternative service in war-time, but in time of peace as well, as expressive of a continuous concern to apply their peace principles constructively toward building a more Christlike world.

Bethany Biblical Seminary of the Church of the Brethren was host to the conference. We met in the Seminary parlor and were hospitably housed in its dormitory. About an equal number of Brethren and Friends were in attendance, with a somewhat smaller number of Mennonites. As similar meetings had been held before with something of the same personnel, it was much like a reunion of friends, in the warm fellowship of a common purpose. Among the Friends present were: Robert Balderston, Fred E. Winslow, Homer J. Coppock, Sylvester Jones, Alfred Cope, of Chicago; William B. Harvey, Clarence E. Pickett and E. Raymond Wilson, of Philadelphia; and Merle L. Davis, W. Perry Kissick and Walter C. Woodward, of Richmond.

Somewhat as preliminary to a consideration of present and future procedure in case of war, a review was given of what happened to our young men in 1917 and 1918. As one who was very active and helpful in visiting our conscientious objectors in camps, William B. Harvey related illuminating incidents of his experiences. As partial basis for discussion, there was read a comprehensive report on the subject, made to this year's Annual Conference of the Brethren. It named, first, types of service considered not consistent with the historical position of the Church, and second, those considered consistent. A plan of action was also outlined to meet war crises.

This session developed into something of an experience meeting. Several present spoke quite frankly of the position they had taken in 1917-1918, saying just how far they had gone in maintaining their peace testimony. The only regrets expressed were that the stand taken had not been more nearly absolute. While there was considerable variance in the group on specific detail of procedure in the event of a war crisis, there was substantial unity in favor of maintaining without compromise the historic position of the three peace churches. It was also commonly agreed that the next ordeal of war, if it comes, will be more serious for the C. O. than was the last one. It should be clearly put in the record here that these people were not concerned to seek concessions or exemptions for their own groups, but kept in mind the cause of conscientious objection—and of conscientious affirmation—as espoused by any and all lovers of peace.

On Saturday morning, Dan West, director of young people's work for the

Brethren, made a valuable contribution to the thought of the conference, first outlining very graphically the situation which seems more or less imminent, and then dealing thoughtfully with a broad, fundamental, educational program for meeting future eventualities.

An illuminating part of the meeting was the exchange of facts as to what the three churches have been doing and are now doing in the way of peace-time service and relief, which is a story in itself.

Very stimulating were the reports of deputations, arranged by the Continuation Committee, to the general assemblies and conferences of other churches. Representatives of the three churches, going together, had appeared before the Methodist, Reformed Presbyterian, and Congregational and Christian bodies, and had presented statements on the subject of peace which had been cordially received. Furthermore, there had been some intervisitation among the three groups themselves, as at the recent sessions of Western Yearly Meeting at Plainfield, which is certainly to be encouraged.

An important suggestion in this latter connection was made which should certainly be carried further into action. It was that inter-group fellowship among the young people of the three churches be arranged in camp and conference. Such acquaintance and association together would undoubtedly strengthen them in common understanding and loyalty to face whatever crises may come to them.

Serious as were the questions under consideration, the sessions were every now and then enlivened by flashes of fun and hilarious humor. When "good fellows get together," the fact that they happen to be Dunkers, Mennonites and Quakers, offers no inhibition to the flow of jolly fellowship. The use of words and expressions that seemed to be current in one particular group or another, caused considerable merriment. It was a continuing case of "each in his own tongue."

We learned that, as is true of Friends, the other two peace groups are unpeaceably divided. For example, Guy Hershberger and E. L. Harshbarger represented two "branches" of Mennonites. They admitted that the differences between them were comparable to the difference in the spelling of their respective names. By the way it seemed for a moment that Friends were to profit numerically by this coming together—and at the expense of a peace-loving sister denomination. As a means of informal introduction, each one present gave his name and the group which he represented. When his turn came, Guy Hershberger, after giving his name, inadvertently said "Friends." The fact that he followed in the wake of William B. Harvey, sitting beside him, is indicative of the dominating Friendly influence exercised by our weighty Philadelphia Friend. It wasn't such a serious slip, discomfited though G. H. manifestly was at the raillery he got, for after all we were all "friends" in spirit and purpose.

It should be stated that these conferences are in no way official as related to the respective churches of which those attending are members. They are merely informal and consultative for the purpose of furthering the common interests and concerns of the three groups.

In line with the discussion at this conference, it is planned to hold a two-day meeting next March at North Manchester College in Indiana, particularly to discuss adequate methods of peace education. This will be especially for pastors and Sunday School leaders of the three churches, and a large attendance is desired. Further announcements regarding this important meeting will be made as plans for it take definite shape.

Down the Pacific Coast Highway

From Oregon into California

AN old-home visit brings mingled emotions. At first there is the unalloyed joy of reunion and of the renewal of old associations. By the time the visit is half over, the peak of pleasure has been reached; for after that, on the visit's horizon rises the cloud of the inevitable parting which extends farther and farther in the family sky until the day of departure. While it is not a dark and forbidding cloud, it does tend to neutralize the bright sunshine of arrival and greeting. But who would have it otherwise? Garish indeed would be the life of one to whom such parting brought no softened light!

Again We Take the High Road

On the morning of July 30 we waved a brave farewell and again took the high road. We headed directly for the beach, some sixty miles west, to connect up with the Pacific Coast Highway, which weaves its scenic way along where "the broad Pacific chafes its strand," from the Georgian Straits of British Columbia, to the Mexican border. Our only intervening barrier was the Coast Mountains, easily surmounted by roads of such gradual incline as to make one almost insensible to the grade.

Autos That Pass in the Day

Ships that pass in the night have nothing on tourists who meet on the highways. While held in one-way traffic on the Salmon River Cutoff, which was under construction, we noticed a North Dakota car with trailer immediately behind us. On getting out and making a friendly call, we found three women and a kennel of dogs. When the driver said they were from Jamestown, we visualized at once the evening panorama which we had enjoyed there from the hill back of our cabin camp. "And there is a college at Jamestown, is there not?" we queried. "Yes," was the reply, "and we have a part of it here with us—the lady beside me is a member of the Faculty." "Literature is the department," she added, perhaps anticipating from the canine contingent my surmise that their outfit constituted the zoology department.

On reaching the Pacific Coast Highway, we turned south, passing in rapid succession several beach towns where some of our inland friends have summer cottages. As we passed Nelscott we recalled the evening visit and dinner we had enjoyed there four years before with our good friends Hervey and Louisa Hoskins of Newberg. And they served us baked salmon!

On Wind-Swept Otter Crest

Remembering Depoe Bay for its excellent coffee, as well as for its rugged coast where Rocky Creek enters the sea, we got a quart for our lunch which we ate at Otter Crest, a few miles on down —and up—the highway. This Crest, a high promontory overlooking the ocean, had remained in our memory during the intervening period; hence our desire to use it as our picnic ground—and a breezy one it proved. We were soon to find that Otter Crest was but one of an almost continuous succession of such promontories jutting out from the Oregon-California coast and that it was impracticable to eat a picnic lunch at each of them.

Taking to the car again, we drove on past the Devil's Punch Bowl without stopping. His Satanic Majesty has numerous punch bowls scattered along this as along other rugged coast lines, but this one, set off as a state park, we had seen before. On more than one occasion during this coastal pilgrimage we

were much absorbed in watching an incoming tide lash a terrific attack on the jagged, surf-tunneled rocks that stubbornly defended their tide-swept salient. There is always something persistently fascinating in observing the elemental forces of sea and land in the fierce combat for possession of that narrow strip of sand between the tide marks.

A Friendly Call at Newport

At Newport, one of the older beach towns, located on Yaquina Bay, we called upon an old friend in the person of Dr. Gertrude Minthorn. After her graduation from Pacific College, she followed in the footsteps of her father, Dr. H. J. Minthorn, the uncle with whom the boy Herbert Hoover made his home, and took a course in medicine. She then went as a medical missionary to India where she spent a good many years in service. Dr. Gertrude now maintains the sanitarium at Newport which her father established in his later years, and practices widely in that section.

Across Yaquina Bay by Ferry

For some years after the Pacific Coast Highway was opened, a series of ferries was required to transport autos across the rivers and bays which mark its coastal course. These ferries have gradually been supplanted by giant bridges so that the only ferry remaining is that across Yaquina Bay, above which looms the gaunt frame of a titanic bridge now being constructed. We were really glad one ferry was still left so we could have the experience of a boat ride en car.

We must pay our tribute of appreciation to the stately, magnificent bridges that add to the beauty and pleasure of traversing this marvelous highway of the Pacific. They are as attractive architecturally as they are adequate from a utilitarian standpoint. Each bridge has its own distinctiveness, so that we learned to anticipate eagerly these mighty yet graceful structures that bind together the segments of this great artery of traffic.

So far as the coast country was concerned, Newport marked the southern boundary of our acquaintance. We were in new territory—and therefore drove onward with added zest. We traversed towns and country that had always been familiar in name, such as the Coos Bay district, center of a great lumber industry, where we saw huge derricks lifting great loads of lumber and placing them deftly on the decks of out-going freighters.

A Hazard of the Highway

This reminds us of one of the hazards of the highway in this section. A frequent road sign read: "Danger—look out for log trucks." Trucks creep along the highway, each bearing the burden of a gigantic log. The road is not only forever tortuous but mountainous, and trucks so loaded can sometimes hardly make the grade. On this very afternoon, for example, we drove up behind a stalled truck on quite a steep grade with a mountain curve just ahead. With other cars coming up behind us there was soon something of a traffic jam. Finally Mary Ellen got out and walking past the truck where she could get a view of the road ahead, acted as traffic officer, waving on the waiting line while holding back on-coming traffic. And did she get a thrill out of it!

We Bivouac on the Beach

We were determined if possible to find a cabin overlooking the ocean, and Bandon-by-the-sea seemed to offer that pleasing prospect. It was dark before we were satsfactorily located, and after a hastily contrived supper we made our way down from the high bluff to the beach, which was sharply punctuated by several immense rocks. Meantime the moon lighted the scene now and then as it cleared itself of floating clouds. Across the water to the south of us, many miles away, gleamed the revolving flash of the lighthouse on Cape Blanco, the most western point on the Oregon coast. We lingered to enjoy to the full this our last bivouac on the beach.

That Scotchman Was Right

At the nearby store next morning we encountered in the storekeeper an intriguing, transplanted Scotchman, who was sociability itself, and quick on the tongue. He inquired if we were from the East, and when we replied "from Indiana," he shot back, "Oh, from the Near East." He eyed me sympathetically, almost tearfully, as I passed him a five dollar bill in payment for a few breakfast purchases, remarking, "When you break one it goes quick." Which reminds me of a variation of an old story heard the other day. The popular version has been that while in the celestial city God kept the Methodists, Baptists, et al, close around him, the Presbyterians were out on the fringe of Paradise as the only group God could trust out of his sight. The new interpretation is that the canny Presbyterians would not pay for reserved seats.

Oregon Strand Beyond Compare

We still had some hours of driving along the Oregon shore line. By now we had learned that this was no highway on which to make time. In the first place there was too much to see, and in the second place, the road was too everlastingly curving and mountainous. For variety and attractiveness of sea coast, the Oregon strand, with its succession of mountain promontories, beach-bordering forests, and rocky, rugged inlets, interspersed with level beaches of glistening sand, is a joy to one who "in the love of nature holds communion with her various forms."

We would not imply that this varied beauty attaches to the Oregon coast alone. Very largely it characterizes the entire Pacific Coast shore line, along which winds this notable Highway 101. There is certainly no distinguishable change of scenery as one crosses the State line.

Pests at the California Border

On the other hand, we would not imply that the tourist is not promptly if not rudely made aware quite definitely that he *has* crossed the border. California sees to that—and thereby hangs an inter-state controversy. The California Department of Agriculture rigorously polices points of entrance, thoroughly examining all baggage in search of out-of-state fruit for signs of pests that are a menace to California horticulture. There is a large force in the patrol at the northern border near Crescent City, and it performs in a way to raise considerable protest. Not long before, the Mayor of Portland had gone through "customs" here, and the manner in which the officers had ransacked the family luggage, even to rummaging through feminine lingerie, raised his Honor's ire to the point of making a sharp protest in the Portland daily press. When, shortly after, Mayor Carson received an invitation to make an address in a California city, he declined in a public statement saying he would not again set foot in California until it came back into the Union! Following this "defi," some Oregon tourists reported arbitrary and even harsh and humiliating treatment, which they interpreted as a measure of retaliation. To say the very least, the situation which existed at the time we made the crossing could hardly be characterized as an *entente cordiale*.

Hoosiers Go Through "Customs"

Under all these circumstances we approached the border with some misgivings, albeit with clear consciences; misgivings because it required rather fearful and wonderful packing to get our belongings so arranged in the car as to leave room for the passengers. We soon found that reports of the thoroughgoing nature of the inspection had not been exaggerated. We have crossed ten or more international borders in tension-torn Europe from Plymouth to the Polish-Russian border, and were never subjected to an examination comparable to this, even in the days rather immediately following the war. One man went for the interior of the car and while we were observing his terrifying technique, another made for the rear trunk and its contents. The former asked pointed questions and then proceeded as if nothing had been said. "You don't take a person's word for anything, do you?"

said Catherine Woodward, who tendered him as a peace offering some of the superfine Oregon English walnut hearts he had eyed with suspicion. Loyal Californian that he was, he was forced to the gruding admission that they *were* pretty good.

As Put by Inspector-General

While the Lady of the Auto restored a semblance of order to "confusion worse confounded," having received the official OK, the writer interviewed the "Inspector-General" of the patrol, to get the "other side." "Do your 'findings' justify all this 'fuss and fury'?" we asked. "They certainly do," was the reply, "we are continually confiscating 'articles of contraband' (terminology ours!) from tourist cars." "What pests do you particularly look for?" "Those which attach to citrus fruits from the Orient," replied the officer. (Whereupon we thought we smelled a rat which had "stowed away" with the citrus shipment.) "And we are especially watchful of cherries"—Oregon cherries of course! We then queried: "Do many people equivocate and try to put something over on you?" "Not often," was the answer. "If something is discovered by us contrary to the tourist's declaration, it is generally due to inadvertence or ignorance rather than wilful misrepresentation. However, when we recently discovered a twenty-five pound box of cherries under the hood of a woman's car, we could scarcely credit that oversight to inadvertence, so took the cherries and fined her twenty-five dollars." The Inspector gave the parting assurance that they found not more than one person in two or three thousand to be deceitful in connection with the inspection.

As to the merits of this rigid inspection we forbear comment. When we compared its technique, however, with that which we found later on the Arizona border, it did seem rather needlessly officious. To say the least, it does not add to the "comity of nations" on the Pacific Coast.

All Hail, California Redwoods!

Without doubt, the one major feature which gives distinctive appeal to the Pacific Coast Highway is offered by the California Redwoods. And now that we have come to them, it is just as the Lady of the Auto said it would be: "You have used up all your good adjectives—majestic, noble, stately, magnificent, regal, splendid, sublime, titanic, imposing, and whatever others there be—and you will have none left when you come to tell of the Redwoods." Perhaps it is just as well, for those forest monarchs require no adjectives to enhance them. There they stand, stalwart and silent, unsung hymns of adoration. Indeed, as we rode through the forest aisles of towering Redwoods, the sunlight sifting through the delicate verdure as through stained glass windows, we often had the impression of traversing a mighty cathedral. If one were to try to describe the Redwoods he must be a poet. Joyce Kilmer must have seen them, in spirit at least. To gaze upon them is to realize anew that "only God can make a tree."

These Redwoods extend for some three hundred miles down the California Coast. The forest is by no means continuous, of course, even aside from the several towns and cities along the highway. One drives for a while through a Redwood forest, then emerges suddenly. Soon, almost before he is aware of it, he is delighted to enter another one. Several forests have been named as memorials to people who were associated with the conservation and development of the scenic resources of California. Having seen them at "high noon," and on during the afternoon to sundown and twilight, we revelled in the awesome grandeur of the Redwoods as revealed in varying light effects, all entrancingly impressive.

A Cabin in the Forest Caverns

Nothing would do, naturally, but that we must find a cabin in the Redwoods. We drove rather late, at least it seemed late in the gathering darkness of the forest depths, before finding a suitable camp with available cabin. At length we were successful—and our cabin was close beside "the tallest one-room house in the world——250 feet high," as publicized by Ripley: in the hollowed-out base of a giant Redwood is the camp store and souvenir shop, where we got supplies for our frugal supper.

With a long day's drive ahead of us, we were up and off next morning before the sun penetrated the caverns of the forest. As we drove along, Elisabeth caught the sign of the John Coolidge Memorial Redwood, encouraging touring wayfarers to turn aside and drive through it! Yes, just that, and the idea greatly appealed to the young daughter; so, in deference to her desire, we followed the arrow into the woods for a quarter mile or so to the great tree named in honor of the father of the late Ex-President. Sure enough, the opening through the base was adequate as advertised. And so, on emerging, we had driven not only through the Redwood forests but through a Redwood.

Our Loquacious Irishman

After having breakfast at Willetts, we pulled up at a gas station to refuel. A gray haired Irishman with delightfully rolling brogue was in charge, and noting our Indiana license plate, broke forth spontaneously into a panegyric on the lamented Knute Rockne and the Notre Dame football heroes. When he caught his breath and learned we had been in Oregon, he promptly went off on another tangent: "Nice country, Oregon, but (with an expletive that showed that if a member of the Catholic Society of the Holy Name, he was hardly in good standing) how it rains up there! You've got to be a duck to live in Oregon in winter. I found out what porches are for—to hang the clothes in." And having delivered himself on that subject, he was back again on his favorite theme of Rockne and Notre Dame.

Saturated With Scenery

Not long after leaving Willetts, we turned off Highway 101 for the interior of the State, which leads to another story. For two days we had driven over what is undoubtedly one of the most attractive of all highways. It is our opinion that nowhere in the world is to be found so long a drive of such continuous and varied beauty and wonder. Strange as it may seem, however, we now had enough. We had found that there is such a thing as becoming saturated with scenery and numb with thrills. Mary Ellen said it succinctly: "I'm tired of scenery—I'd like to see a desert."

W. C. W.

LOCAL MEETINGS AND THE PREACHING MISSION

The nation-wide Preaching Mission, sponsored by the Federal Council of Churches, is getting under way. Its scope and method have already been set forth in these columns, and in this issue the Mission is ably and appealingly interpreted by E. Stanley Jones.

It is hoped that Friends all over the country will cooperate fully in this inclusive evangelistic appeal and that meetings will avail themselves freely of the inspiration and impetus thus afforded. Let it be continually remembered that the Mission is not confined to the big cities or regional centers. Its effectiveness will depend upon the extent to which it reaches and penetrates the local meetings, which are encouraged to hold special meetings as proposed by the national Mission.

As we go to press, Indiana Yearly Meeting has just closed its annual sessions, in which it outlined a definite program of active participation in the Preaching Mission, the focal part of which is found in the plan for special eight day services throughout the Yearly Meeting between the dates of November 15 to 22. These services, which are to be largely under the leadership of the pastors, may vary in character and method according to the needs of the particular meetings. Preparations for them should be getting under way at

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SEEING AND FOLLOWING THE LIGHT OF LIFE

By David Hughes

"I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12.

Three hundred years ago, George Fox, the founder of the Society of Friends, harassed by doubts, made himself a suit of leather, left his cobbler's bench, and went out seeking "that far off land of light."

He trudged day after day from town to town and slept at night in field or forest. He went from rectory to rectory, asking how or where he could find the light of life. But, either the clergymen were too busy to answer the inquiry of a seeking soul, or perhaps rather, they did not have this light of life in their own souls.

For more than a year, Fox continued this seeking by going from minister to minister. Finding none that could guide him, he took his Bible and each day sat in a hollow tree and read. Finally, he came to the passage, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

"I am the Light of the world." Here was that "far off land of light" for which he sought: Christ, the Light of the world. He must tell others of his discovery. And so, he now went from town to town proclaiming Christ, the Light of the world.

A shadow is absence of light. Yet, if all is darkness, there are no shadows. A shadow is possible only when there is light to make the contrast with the absence of light in the shadow. The shadowed area has been hidden from the light in contrast to the area upon which the light shines.

Likewise, where there is no spiritual light, there are no shadows, for all dwell in darkness. The great light of Christ's coming into the world caused shadows to be visible. The Light of His knowledge caused the shadow of ignorance to be visible. For this the rulers persecuted Him. His Light made the people discontented in darkness. Many came out into the light. And down through the centuries, he has inspired a fuller education.

Many of our schools and colleges were founded by Christians for the purpose of educating a ministry to teach the church at large, and then these educational institutions realized a broader purpose of taking all branches of truth to as many as they could. Most of our colleges were founded by Christians for the purpose of seeking and spreading truth.

The Light of Christ's love revealed the shadows of suffering and hate. Many who were sick came out from the shadow of suffering into the light of his countenance and were healed. This ministry of healing did not stop when he left the earth, for he leads men today to reflect the light of his countenance into the sick-room and there to remove the barriers to his healing light, thereby making recovery possible.

Many little children came out of the shadows of hate into the joy of his love. He led many to see that the essence of true care of children is love. It has been his light of love which has brightened the home and led to a home-life based upon love rather than upon subservience.

The blind cannot distinguish between darknes and light; to them there are no shadows; to them all is darkness. Christ's opening the eyes of the blind is typical of his ability to open the eyes of the soul, to heal spiritual blindness.

He heals the blindness of conscience, that we may, through prayer and study of his revealed Word, know his will for us. He is the light of truth, which heals the blindness of falsehood. He is the light of kindness, which heals the blindness of unkindness. His light reveals a way of true helpfulness. He heals the gloom of sorrow—for through him is eternal life. He is the light of hope to those in trouble.

Christ heals the blindness of prejudice and class-feeling. One of the leading ministers of Los Angeles was waiting for a bus on a corner of the fashionable Hollywood Boulevard. There came down the street a bedraggled looking horse pulling an old wagon, all of whose wheels made different angles with the vertical. Seated in the driver's seat was a Hindu farmer, who was taking his produce to market.

The farmer pulled up to the corner and asked the minister if he would like to ride down-town. Bewildered, the minister momentarily envisioned the expressions of horror which would be his parishioners' if one should see him on top of that wagon, but he climbed aboard and was driven toward the city. When they had ridden a little distance, the farmer said to the minister, "Doctor, I have been in your congregation several Sunday evenings. I want to thank you for your messages." This struck the minister like a blow, and he silently prayed, "Father, forgive me for almost being a snob." Christ heals the blindness of prejudice and class-feeling.

I once heard a blind evangelist, telling the story of his life. He was relating the horrible experience of the accident which had taken his sight. His words were these: "The last thing I saw was the head of a hammer coming between my eyes. . . . The next thing I shall see will be the face of my Lord Jesus."

This man, though physically blind, had in his heart the light of the Lord Jesus, who said, "He that followeth me shall not walk in darkness, but shall have the light of life."

The light of life is the knowledge of how to live. The enlightened conscience is the individual's guide in life and business.

Our burden of blindness has been lifted; the light of Christ illumines our path. We have taken our first step along this path in accepting His way. It is an occasion of great joy when a child takes its first step. It is a joyous occasion when a person steps from the darkness of doubt into the light of faith.

Is it now in order to sit down, rub one's eyes and dream about that step taken, to contemplate it in retrospect? Nay! Never! The Christian life is not one of dreaming in the past, but a religion of purpose for life, now and in the future.

Baltimore, Md.

SOME THINGS TO REMEMBER WHEN DISCOURAGED

By H. Millard Jones

What is That in Thy Hand? Exodus 4:2.

Moses—only a rod—but by obedience to God it was used to reveal to a proud heathen king the presence and power of God.

Nehemiah—only a passionate desire—but baptized in prayer it rebuilt the city of Jerusalem.

The Lad—only a few fishes——but given to the Christ they fed a multitude.

To this age we might ask the same question, "What is that in thy hand?"

Message—the gospel of impelling love which can save individuals and the world from sin.

Faith—we may not be able to do great feats in our own strength but we can believe God, trust and obey Him.

Prayer—more than we realize is accomplished by prayer. This is one of our greatest resources.

Lives—after all the greatest power in our universe is life, and life alone can beget life. Our lives are our spheres of influence. They can be used for good or dissipated and wasted in foolish living.

Love—a friend of mine used to speak of loving folks into the Kingdom. What a power there is in love!

The Church—of all the so-called mighty forces in the world, of all the groups of heroes of history, of all the wide and far-reaching influences of this universe, the Church stands alone as the one having the courage and strength to attack and overthrow organized and entrenched evil.

When you get "blue" and discouraged remember the question, "What is that in thy hand?" Then call to mind that these powers are all available.

Minneapolis, Minn.

For the World Conference

A Statement from the Far West

FRIENDS in America, including Canada, are widely separated geographically. For this and other reasons they are also widely separated in attitude and outlook. It is difficult to focus their attention upon a common objective—difficult even to inform them of such, so isolated (or insulated) are many meetings from the larger currents of Friendly concern.

Interest in the forthcoming World Conference of Friends is therefore but slowly cumulative. In some sections it is quite lively—in others still dormant. However, with the Conference now less than a year off, there is a manifest pick-up in such interest. We find that the latter is not so much a matter of geography as of contact and vision. In our summer's trip to the far West, we were encouraged to find Friends of Puget Sound Quarterly Meeting in Washington eagerly discussing the Conference and already planning to have a carload or two of Friends in attendance. This was found to be true, to a greater or less extent, up and down the Pacific Coast.

In one far western Yearly Meeting a local group composed largely of younger married Friends were sufficiently concerned to submit to their Yearly Meeting in session a letter setting forth their conception of the Conference and of its purposes and possibilities. We transmit it herewith as finely stating the hopes with which American Friends anticipate the Conference, and as indicating the discerning appreciation of its bearing upon a more inclusive and a more virile Society of Friends.

"We desire to express our deep concern that our Yearly Meeting co-operate efficiently with the World Conference of Friends to be held in 1937. We also wish to give our reasons for this concern.

"Because Friends in the past have not only preached the gospel, but have truly loved their neighbors as themselves, thus demonstrating the gospel, the world is now looking to the Society of Friends as never before. Therefore, we of this generation have a grave responsibility as well as a glorious opportunity to follow in the footsteps of those Friends who have gone before. We must be witnesses of the abiding, living Christ in both word and deed. The greater the bond of fellowship and understanding between Friends of all countries, the greater will be the power of our testimony before the world. We believe that such a World Conference as that proposed will greatly aid such fellowship and understanding.

"As Friends of our Yearly Meeting, we feel this responsibility and want to do our share to meet it. So we earnestly desire to be a part of this Conference, not only for the inspiration and help we may receive, but for what we as a Yearly Meeting may contribute.

"Friends have been widely scattered and their message or testimony in many places has become divided and one-sided in emphasis, and therefore does not adequately represent either the full, glorious gospel of our Lord Jesus Christ, or the message of early Friends. In some places there is emphasis on the social gospel without a corresponding emphasis on evangelism. And in other places there is a decided emphasis upon evangelism with very little upon the social principles of Jesus. We feel that the great need today is that the Society of Friends, as a whole, return to the two-fold emphasis of the personal and social gospel embodied in the two great commandments of our Lord. We believe that such a balanced emphasis had much to do with the power and accomplishment of George Fox and the early Quakers. They were practical mystics; they were evangelists, missionaries and social reformers; but above all else their lives bore witness of that Christlike love which 'suffers long and is kind.' In thinking of our heritage as Friends we do not forget that Jesus said, 'by their fruits ye shall know them.' And so we believe that Friends as a whole will be benefited much as they meet together and reconsider their present testimony to the world in the light of that heritage.

"It is the expressed purpose of this Conference that Friends gather from all parts of the world 'to seek through prayer, and interchange of viewpoint a clearer vision of the Kingdom of God, and a new and deeper spiritual baptism both as individuals and as a corporate group.' In our opinion this purpose springs forth from a real need. It has been sixteen years since the last World Conference in London in 1920. From the reports of that Conferenc, the above-stated purpose was realized in a large measure with far-reaching results. Two of our number, who were present, have born witness to this in their own experience.

"It is the further expressed purpose of this Conference that together Friends consider the opportunity for converting this clearer vision and deeper spiritual baptism into social action, in the face of the problem of Christian living in the world today. We believe that God is love and that the Cross of Christ is not only the center of theology but a Way of Life. The Cross was Christ's way of overcoming evil; and we hear His voice saying, 'Follow me.' We thus see that true discipleship means self-giving and self-sacrifice. But to truly love neighbors as ourselves in every area of life in our complicated world of today calls for much prayer and guidance, much study and earnest seeking. We who call ourselves Christian claim Christ as our Saviour; but the world asks today whether we have been saved from participation in and support of evils that oppress humanity, such as war, race prejudice and economic injustice.

"As a whole, the Society of Friends has a reputation different from other branches of the organized Church along these lines. To quote a prominent leader of the Church of England: 'The Quakers, of all Christian bodies, have remained nearest to the teaching and example of Christ'. But we cannot rest on our reputation; with all humility let us awake to our responsibility and join with other Friends in the discussion of these important questions, and in listening to the voice of the Holy Spirit for His leading in this regard.

"We are concerned about the loss of the young people to the Church in many places throughout the Yearly Meeting. We believe that young people are attracted and held by the challenge of the practical application of the gospel to every problem of life. We believe that they must not only accept Christ as their personal Saviour, but that they must see anew Christ's vision for the world with its needs, and share His 'compassion for the multitude.' They must know that a great and peculiar opportunity awaits them as young Friends, that the world is looking to them in a very special way to carry forward the Light of Christ into every area of life. We must inspire them to go all the way through with Christ, to have a burning passion to be like Him in life, and to dare to follow Him in the way of love even though it lead to a Cross. Such a conference, we believe, would be a great source of such inspiration.

"It is our prayer that this Yearly Meeting may neither close its eyes to the opportunities of this coming World Conference nor shirk its responsibility in helping to make it the blessing that it should be."

QUARRIED

Our fortunes
Good or ill,
We dig out
Of our environment
With the pickax
Of experience.

ALBERT W. MACY.

Summer Volunteer Activities

Letters from A. F. S. C. Workers

Francis and Clara Snyder, of Indianola, Iowa, who did very fine volunteer work in Philadelphia this past summer, have sent in the following evaluation of their summer's experience.

"To make an evaluation of the work done in a social center as a volunteer summer worker under the auspices of the American Friends Service Committee is not an easy task. It is a most pleasant thing, after the summer's work, to retrospect upon the ideals one has tried to live into the experiences of your life and others, but to endeavor to say just what was actually accomplished and how much good was made manifest in the particular center where one was placed is, as we have said before, a rather difficult task.

"In the first place, the term of actual service is short and just as one is becoming adjusted to the particular agency where one is located, the time of summer service is almost over. Also, the type of thing endeavored in the summer program is a rather intangible something, not lending itself to concrete measurement. When one is dealing with elements of social behavior and spiritual adjustments, it is not always apparent on the surface as to the amount of progress made. Perhaps much of the work done by the Service workers will not become an apparent reality for a long time. The attitudes exemplified in the daily routine of labor and the suggestion for certain modes of behavior and reactions may not bear themselves to fruition for several years. I believe that many of us can recall a particular person in our young lives who in later years has meant a great deal more to us as we have matured and come to a realization of his personality and true worth. The fact that much of our work seems so entirely in vain indicates we are dealing with values far beyond measurable factors. Perhaps the wisest thing in evaluating the work is to express just how much the work has meant to ourselves.

"We are aware of the fact in summer volunteer work that the real value of experience will be had in our own selves, an enrichment of our own personalities. In most of the adventures of living it is not as a rule a healthy procedure psychologically and spiritually to turn our thoughts inward, but many times in evaluating what one has done in a social sense one can secure an idea of measure if he retrospects sufficiently to learn what progress was made within his being. There is a basic law in the subjects of science which unscientifically stated says that output is equal to input if, for the sake of theory, certain factors can be disregarded. It is often true in our social relations we attain in our social developments just what we sow in the lives of other personalities. We believe there is a Bible truth as to the consistency that one reaps what one sows."

Edith Halling, of Pierce County, Nebraska, a volunteer in a Philadelphia Settlement House this past summer, sent in the following anecdote: "It has been very surprising to some of my friends to know there is a group of people anywhere who have never been in the country, seen a cow milked, been on a farm, etc. But this is true, even of some of our workers. City groups crave an experience of going to the country. Frank is fifteen, timid but capable. This summer he told his mother he wanted to spend a week in the country on a farm. She agreed to send him if it were possible. The Headworker of the Institution where I was working got in touch with a farmer who said he would be glad to have Frank spend a week at his home but he was busy and 'no boy was worth his salt who couldn't do enough to earn his board.' After arranging for someone to care for his paper route, Frank bicycled out to the farm. At the end of a week, he wrote his mother he was staying a second week, having a happy time with the farmer's sons and was busy. He certainly made good, too, as the farmer said he was worth more than his board and paid him."

Jane S. Alben, Pittsburgh, Pennsylvania, and Miriam L. Gaertner, Winter Park, Florida, did volunteer work at an Ohio School for delinquent girls this past summer. The following paragraphs give some insight into their work.

"If we were to begin to relate human interest stories about the school, the result would be several volumes rather than one letter. Perhaps fortunately for us, this place is so steeped in the shocking, the pathetic, and the comical—all mixed together—that we soon accepted the extraordinary as the ordinary and became almost stoical in our attitudes. We had every opportunity to observe the girls at close quarters. For the first month or so every time that Jane ventured to step off the campus, as we call the rectangular piece of ground on which the cottages stand, the policeman, the farmer, or one of the teachers was sure to mistake her for a runaway!

"Life at the School moves rapidly and dramatically. Late one evening we were sitting calmly in our rooms talking over the events of the day, when suddenly shrieks, yowls, and yips rent the silence. As one, the fifteen young inhabitants of the top floor dashed down the corridor screaming that they had seen a man climbing over the second floor balcony. Immediately the brilliant searchlights flashed on, the dogs nosed madly about—the search was on! There was a man, a boy, and in terror he had leaped when he realized discovery; somehow he got away into the woods and was not apprehended for several days. His age is twenty-one, his name Roxie, and he is an embryo gangster; he was trying to kidnap his seventeen-year-old girl friend, Bertha, who is one of our charges. He has a glass eye, but she adores him."

Marjorie Clark, Montour Falls, New York, and Marion Griscom, Mt. Holly, New Jersey, were located in a camp on an Indian Reservation in Wyoming this past summer. They tell most interestingly of a sun dance which they witnessed:

"The sun dance is the biggest celebration of the Indian's year, and it would have been impossible to keep any girls up here during it. During the intermission we had a chance to view the sun dance, and to get our plans for the next encampment started. We ourselves got up at 4:30 in the morning to see their sunrise service, in which they dance toward the sun as it comes up.

"The sun dance is religious in significance for the purpose of healing and atoning for sins. The dancers (all men) dance for three days and three nights without food or drink. We saw them go into the dance, all bedecked with warpaint of many colors and with much beautiful bead-work on their scanty costumes. They form in a semi-circle about twenty feet away from the center pole and dance up and down in place, occasionally going up to the center pole and back. The step is the same always; a sort of a jiggling up and down in place, as only Indians can do it. The dancers carry whistles made of bone and feathers which they blow occasionally."

THE WHITTIER

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"LITTLE SQUEAK" WRITES INFORMING LETTER

Edith Maul, sales manager for the Mountaineer Craftsmen's Cooperative Association, sent a gift chair to Karen Margaret, daughter of Elizabeth Marsh Jensen, on the Jensen ranch out from Fort Morgan, Colorado. In the following letter of appreciation, Karen Margarent, alias "the Little Squeak" gives information that will interest many of our readers, long-time friends of her mother.

Dear Aunt Edi:

Mother says if I knew what a nice person you are, I wouldn't have waited for two days after your gift came to write. I really did want to write at once because the beautiful chair is such a fine present—*very* different from other things that friends of my folks have sent. But I have trouble with my right hand when I try to write, and Mother has been too busy or something to help me. She is rather slow. This chair is about the cutest thing in our house—daddy is sorry his legs are so long that he can't sit on it! And then Mother has told me a lot about the M. C. C. A. too, and I'm so glad to have something of my own from there. Thank you so much; and by the way, won't you be coming out here before so very long so I can tell you in person? Ever so many of our friends have been to see us lately—that's one of the reasons Mother has been busy. There were car loads from Philadelphia, Idaho, Nebraska, Wyoming, and here in Colorado—two cars from some places. Mother had an awful time keeping me on my feeding schedule some days, because we had harvesters and hay-ers besides. Now I enjoyed these folks as much as the folks did in most ways, but I'm telling you—and I tell the whole world when it happens!—I don't *like* to be kept waiting for my feed!

Kind of a funny home I got born into. My parents mean so well, and they act like they really doted on me, but they are—just between the two of us—very ignorant and awkward. I'm getting them trained as rapidly as I can, but I'm awfully small and it takes time and energy. Keeps me thin, really. I heard them say I've not gained as fast as I should, but except when they give me rotten cod liver oil I feel good and healthy. I have to kick so hard, and rear my head up over the edge of my basket so much to make my wants known, that it keeps me down. I sleep like nobody's business all night, which gives the folks a rest.

We're feeling great just now in a general way, because we've had rain nearly every day for a week—it's clear again now. How we did need it! Now our corn is in fine shape, and so are the pastures where we have lots of cattle this summer. We will have to put up some more hay now, which is fine, because feed will be so scarce this year. We have tons and tons of fine hay left in stacks from last year, too. My father doesn't usually grow corn and grain much, but he leased some land this year and part of it had to be cultivated to meet lease requirements—whatever that means.

For a couple of weeks we've been trying to get started to the mountains for a week or two, but various things prevented until the rain came. Then it was cool. Now we are ready to plan again. The Woman's Club out here is supposed to meet at our house next Thursday, so we may have to wait until after that. You know I was so bored when that Club met last time that I just turned over on my face when the ladies' gathered around to examine me, and slept on my stomach all afternoon.

We wish you would write us a long letter and tell us what you do all the time. Have you been lots of places, and sold lots of furniture? By the way, my name is Karen Margaret. The folks gave up Karen (in Danish about what Mary is in English) once, but couldn't get away from it. We are sorry Hollywood has sort of monopolized it in this country. Mostly the folks call me "The Little Squeak."

We all send lots of love,

KAREN MARGARET

Box T Ranch, South Star Route,
Fort Morgan, Colorado.

ITEMS OF INTEREST FROM WILMINGTON, OHIO

A. Ward Applegate and his wife, Lena, recently took their daughter Esther to Westtown School where she will be a student this year. While in the East they attended a meeting of the Fellowship Council of the American Friends Service Commitee at Pendle Hill and a meeting of the Friends World Conference Program Committee. At the latter meeting, the program arrangements for the Friends World Conference, to be held at Haverford and Swarthmore Colleges, September 1 to 8, 1937, were largely completed. Ward Applegate represents Wilmington Yearly Meeting on both the Fellowship Council and the World Conference Program Committee.

Under the auspices of the Missionary Society, Paul K. Edwards, Professor of Economics at Fisk University, spoke recently in the Wilmington meetinghouse on the Interracial Question. He mentioned the different problems which face the North and South in their handling of the Negro question and described Fisk University and the work of the President, Thomas E. Jones, who has done much to better conditions in his ten years at Fisk.

An interdenominational mission study class will be conducted in the local meetinghouse over a period of several weeks. Many members of missionary societies in other Wilmington churches and from surrounding towns will take advantage of these classes.

Several of our younger members, graduates of Wilmington College, are leaving for different colleges to take additional work. Their presence will be missed by the meeting.

Frances D. McDonald, for many years Dean of Women at Wilmington College, and teacher of the Helpers Class of the Wilmington Meeting, has been honor guest at several recent social affairs. She is going soon to Cleveland to make her home with her daughter, Margery McDonald. Henry B. Farquhar, a valued member of the meeting and of the choir, is also moving to Cleveland, where he will live with his daughter, Esther Farquhar, who is engaged in social service work in that city.

Rebecca McQuiston and her son, Bobby, who came here from Cairo, Egypt, where she and her late husband, Carl McQuiston, had worked for so many years, to spend some time with her mother, Laurenna H. Farquhar, have gone to New York City to spend the winter months.

HOMECOMING IS HELD AT SUGAR PLAIN

An audience which filled the Sugar Plain, Indiana, Meetinghouse during both morning and afternoon services made a splendid representation for the homecoming services held there on September 20. Many former members and attenders of the meeting, once residents of the Sugar Plain community, were present and enjoyed with us the fellowship of the occasion.

Frederic Carter of Plainfield, Indiana, Superintendent of Western Yearly Meeting, spoke in the forenoon, bringing to us a great message of truth and inspiration. Leslie Bond of Danville, Indiana, a former pastor, led in the devotional and prayer service.

Following the worship hour, dinner was served in the basement, and attenders spent the time visiting together, thankful for another opportunity of renewing old acquaintances and greeting old friends.

At the opening of the afternoon service, Leanah Hobson Williams conducted devotions. Visitors were then given an opportunity to speak, and letters were read from many who were unable to attend. One letter from California bore the signatures of several Friends who had left the Sugar Plain community and meeting many years ago to make their

home in the Far West but who still have a warm place in their hearts for the old home church.

Special musical numbers throughout the day included solos by Zora Kendall and Geraldine Williams, a vocal duet by Zora Kendall and Cleone Williams, and a violin duet by Herbert McBane and Byron Carr.

Inspired by a special gift left to it this summer, the Sugar Plain Meeting had put forth a united effort to raise enough money to clear the indebtedness on its parsonage. The necessary amount having been secured, a note representing the past indebtedness was burned, an action which brought joy to all. Afterwards Frederic Carter led in an impressive prayer for the further success of the meeting.

The meeting closed with congregational singing of the hymn, "God Be With You till We Meet Again," with dismissal indicated by a season of Quaker handshaking.

Burnie and Pearl Cook are beginning their third year as pastors of the Sugar Plain Meeting.

"SQUARE" FRIEND ISSUES ORIENTAL NUMBER

As part of the celebration of the completion of a half century of religious work in Japan on the part of American Friends, particularly those representing Philadelphia Yearly Meeting, the Philadelphia *Friend* issued on September 10 a Special Oriental Number in which are presented the views of several thoughtful American and Japanese Friends on the past, present, and future work of the Society of Friends in the Far East.

Rufus M. Jones writes of "The Work of Missions Today," Howard H. Brinton has an article on "Japan and Quakerism," and Saburo Kitamura tells of "Japan's Spiritual Struggle." An interesting and significant feature of the number is the symposium on "The Spiritual Message of Friends" contributed to by five Japanese Friends of varying ages and stations in life: Takeo Iwahashi, the blind Friend from Japan who endeared himself to American Friends on a recent visit to this country; Toyotaro Takemura, Professor of Economics in St. Paul's University; Kikue Kurama, a former student at Pendle Hill; Seiju Hirakawa, General Secretary of Japan Yearly Meeting; and Toki Tomiyama, Principal of the Friends Girls School in Tokyo. A penetrating article on "Friends and Sino-Japanese Relations" by Leonard Tomkenson, home on furlough from his work in West China, is included, as is also a vivid description of "Hiking in the Japanese Alps" from the pen of Esther B. Rhoads.

For these articles the editors of the *Friend* ask the "careful and sympathetic reading" which is due them and the issue in which they appear, a noteworthy number, well conceived and well executed, and entirely worthy of the fiftieth anniversary which it commemorates.

New Monthly Meeting at Evanston

In accordance with action taken August 1st at Chicago Quarterly Meeting, a separate Monthly Meeting has been set up at Evanston, Illinois, with the following Friends entrusted with the care of the new organization: Willard Farr, Clerk; John Watland, Treasurer; Kenneth Doan, Auditor; Manie Farr, Recorder; Dr. B. F. Andrews, Glen L. Grawols, and Wilfred B. Reynolds, Trustees. A complete roster of committees has been nominated and approved by the Monthly Meeting.

The setting up of Evanston Monthly Meeting was preceded by a persistent series of concerns dating far into the past. A suitable meetinghouse was purchased in March, 1936. Following some changes in the interior, so that the meeting-room would be in keeping with Friendly ideas and ideals, dedication services were held on May 3rd, with Rufus M. Jones bringing a helpful message. The meetinghouse contains a fine auditorium, with a seating capacity of two hundred, a large basement, and eight class rooms.

A growing desire for an Evanston Monthly Meeting began to find expression in May and June, and was favorably considered by Chicago and 57th Street Monthly Meetings in July. Thereafter the concern went before Chicago Quarterly Meeting, a committee of which found evidence to justify the establishment of a separate Monthly Meeting. The matter was placed in the hands of another Quarterly Meeting committee which by its expeditious handling of the affair soon completed the setting up of the new Monthly Meeting.

Among the members of the Evanston Meeting are forty-one former members of Chicago Monthly Meeting, eleven former members of other Monthly Meetings, two from other denominations, and seven who have come in at their own request. Three Friends, one a member of the meeting at Jordans, England, desire to be associated with the Evanston group though still retaining their connections with their home meetings. To them, "sojourning" memberships will be extended, giving them full fellowship with the Evanston Meeting, although they will remain statistically and officially members of their former meetings.

A budget of two thousand dollars has been worked out, part of which will go to the payment of interest on and the retirement of the bonds which were issued in the purchase of the meetinghouse. Even during the summer months the necessary weekly offerings have been forthcoming, and the determination of those in charge of financial matters to handle them in a commendable manner has seen a good beginning.

The Sunday School is not large, but its future is encouraging. Attendance at the meetings for worship has varied from forty-five to sixty-eight, with a good spirit pervading all services. Several persons take part in the services, although the major responsibility rests upon some one Friend designated by the Pastoral Committee. Dr. B. F. Andrews sits at the head of the meeting, with the facing benches occupied by Zeno H. Doan, Ida B. Owen, Bertha Andrews and others.

Evanston Meeting is eager to learn the names of Friends living on the North Side of Chicago or in any of the northern suburbs who are not in contact with the Evanston group. If Friends know of any such persons, please send their names to Dr. B. F. Andrews, 727 Reba Place, Evanston, Illinois.

Anniversary Observed at Lincoln, Virginia

The fiftieth anniversary of the opening of the Orthodox Friends Meetinghouse at Lincoln, Virginia, was observed on Sunday, September 6, with an appropriate program which included a meeting for worship, a business session, and a picnic dinner on the meetinghouse lawn.

Laid down during the Civil War period, the Lincoln Meeting was reopened in January, 1886, as a result of the evangelistic wave which, under the leadership of Dwight L. Moody, was at that time sweeping the country. Eleven persons were members of the meeting when the present meetinghouse was built. Of these, three women, minors in 1886, are still active workers in the meeting.

In the morning meeting for worship, Howard M. Hoge spoke impressively on "Jesus Christ the Center of Christian Life of the Individual and of the Church." Then followed a business session in which an interesting anniversary program was given. Elizabeth C. Thomas read an article written by Richard H. Thomas telling of the religious activities of Isaac C. Hoge, who, more than any other one person, was responsible for the building of the meetinghouse. Sara H. Hoge gave extracts from the Minutes of Baltimore Monthly Meeting dealing with the re-establishment of the Lincoln Meeting. Alice T. Warner read from her aunt, Susan C. Gore's, diary the account of the dedication services held September 5, 1886, and of the series of evangelistic meetings which followed. The minutes of the first Monthly Meeting held in April, 1887, were read by Benjamin H. Branch, Jr., grandson of Isaac C. Hoge, while Holmes Thomas read an announcement, as it appeared in a local newspaper of the period, of the first Quarterly Meeting held in September, 1889. Elizabeth H. Wilson, Rachel H. Branch, and Emma H. Thomas gave reminiscences of the early days of the Lincoln Meeting, and several other Friends spoke feelingly of what it had meant to them.

At a community song service held in the meetinghouse on August 23, Theodate P. Wilson, recently returned from a Mexican sojourn, and Elizabeth C. Thomas, home from attending the World Sunday School Convention in Oslo, Norway, gave vivid accounts of their respective trips. The latter's talk included interesting pictures of the condition of French and German Quakers. Friends from the Goose Creek and Hopewell General Conference Meetings and from the Lincoln and Hopewell Orthodox Meetings were present.

WHITTIER MEETING NOTES

Until the arrival of the new pastor, O. Herschel Folger, and his family, David E. Henley, head of the Social Science Department of Whittier College, will continue his duties as associate pastor of the Whittier, California, Meeting, giving one hour in the morning and one in the afternoon to conferences in the church office.

On September 27, Dr. John Oliver, retired pastor of the local Methodist Church, began a series of gospel messages which he will continue to deliver until the coming of the new pastor.

D. Elton Trueblood, formerly of the Faculty of Haverford College, now Chaplain of Stanford University, spoke in the morning and evening worship services on September 13 and 20 and in the midweek meeting, giving messages which were much appreciated.

A special program to celebrate the anniversary of the location of the Indian Home Center at 1128 West Seventh Street, Los Angeles, was given on the afternoon of September 6. Work at this Center, approved by California Yearly Meeting last June, is under the care of the Yearly Meeting Evangelistic Board and in charge of a special committee, but much of the success of the project is due to Mattie E. Gregg of Whittier who has given and is giving unreservedly of her time, strength, and means to the work of this Center where Indian young people gather on Sunday afternoons and evenings for musical programs and worship services under her guidance.

MARSHALLTOWN ACTIVITIES

A beautiful candle lighting installation service for the Intermediate and Young People's Christian Endeavor Societies was held at the Friends Church at Marshalltown, Iowa, on August 30. The chairman of the monthly meeting committee gave the light to the pastor, Carl D. Byrd, who installed the officers and committeemen. The light was passed to the out-going presidents who, after suitable remarks, gave the light to the new presidents. These, in turn, passed it to their officers and committeemen. The pastor then conducted a consecration service.

Among recent visitors at the meeting have been two former pastors, Charles O. Whitely and wife of Wichita, Kansas, and J. Edgar Williams of Detroit. Accompanied by his daughter, Marjorie, a teacher in Smith College, J. Edgar Williams renewed friendships made here during his pastorate thirty-four years ago. Other Kansas visitors included W. C. Swafford and wife of Haviland, Gurney T. Hadley and wife of Coldwater, and Fred Wyman and wife of Emporia.

The Youth Conference for the State of Iowa will be held in Marshalltown from November 5 to 7. Friendly representation in connection with this Conference is evidenced in the persons of Robert Lampman, general chairman, and Della Franklin, secretary. Margaret Peterson has been selected chairman of the committee to secure rooms for the delegates.

A Founder's Day Recognition program, participated in by the three Christian Endeavor Societies of the meeting, was held, September 13, 1936, in honor of Dr. Francis E. Clark, founder of the Christian Endeavor movement.

Nadine Reaugh, Evelyn Cope, Kathryn Byrd, Eldon Ferguson, and Max Lampman accompanied their pastor, Carl D. Byrd, to Ackworth to attend the Young Friends Conference recently held there. Carl Byrd was one of the teachers at this Conference.

QUAKERDOM · AT · LARGE

Lindley J. Cook, pastor of the Forest Avenue Meeting at Portland, Maine, is Secretary of the Maine Council of Religious Education. The Council is now busily engaged in putting on its annual regional Sunday School conventions.

* * * *

An over-seas visiting Friend present at the opening sessions of Indiana Yearly Meeting was Amy R. Edwards, an English Friend and member of Peckham Meeting, London. While in Indiana she was the guest of Martha Mills Stanley of Wabash, the two having become friends at the time of the first World Conference of Friends at London in 1920.

* * * *

From the college paper, *University Life*, we read that there are now fifty more students enrolled at Friends University than last year. From Edgar H. Stranahan we have the same information plus. He writes that simultaneously with his arrival as a new member of the Faculty, attendance has increased ten percent!

* * * *

Under the joint auspices of Pendle Hill School and the Religious Education Committees of the two Philadelphia Yearly Meetings, Rufus M. Jones is giving a course of five lectures on the subject "The Quaker Movement in a Changing World." The lectures are being given at the Friends meetinghouse at Fifteenth and Race Streets on successive evenings beginning October 7.

* * * *

In our last issue we made notice of the candidacy of Earle M. Winslow for the Democratic nomination for Congressman in the ninth Massachusetts district. Following the primary, Earle writes to the effect that he has met the enemy and he is his'n, the nomination going to the incumbent Congressman. However we understood that Earle and his supporters made a good showing considering the fact that they got a late start in the campaign. He writes that it was a strenuous two months, but he feels that the experience was worth the effort.

* * * *

Francis Peacock, a member of West Richmond Meeting, sailed for Germany a fortnight ago where he will spend a year studying at the University of Hamburg. He goes as an exchange student from Wittenberg College at Springfield, Ohio, under the auspices of the Institute of International Education which arranges for the exchange of students with various foreign countries. Nominations for this coveted appointment are made by colleges which have candidates to present, the appointment being made by the Institute. Before going to Hamburg, Francis Peacock will spend a week or so visiting relatives in Germany.

* * * *

Saturday, September 19, was a red letter day among Chicago Friends, for on that date was informally opened the western office of the American Friends Service Committee. This marked the fulfillment of a long-time dream among them, and as we mingled with them at the "open house" which was held in the afternoon, it was easy to catch their spirit of exultation. The office is in charge of Alfred Cope and is located in the heart of the Loop—in the Monadnock Building on Jackson Boulevard. All Friends are encouraged to make use of the office when in Chicago. In looking up the entry in the city directory we were intrigued to find that sandwiched in between the Friends Service Committee and the Friends meetings in Chicago were these two interlopers: Friends of Germany, and Friends of the Soviet Union. Chicago Friends certainly have their work cut out for them!

NEWS OF OUR MEETINGS

Carmel Quarterly Meeting, Western Yearly Meeting, held at Noblesville, Indiana, on September 12, was a day of fellowship and spiritual refreshment. The Meeting was happy to have as guests Frederic Carter and Orval Cox and their respective wives. Frederic Carter, the new Yearly Meeting Superintendent, brought helpful messages in the meeting on ministry and oversight and later in the worship service. Following a basket luncheon and social hour, the business of the meeting was dealt with.

* * * *

According to the Minutes of Huntington Park Monthly Meeting for June 10, 1936, Dorothea Taylor of Long Beach, California, a member of the Huntington Park First Friends Church, has been duly recorded a minister in the Society of Friends. Dorothea Taylor, one of the missionaries sent by California Yearly Meeting to Central America, is at present home on furlough.

* * * *

Dublin, Indiana, Quarterly Meeting, met at Hopewell, Indiana, August 29, 1936. At the worship hour, splendid messages were delivered by our visiting Friend, George W. Bird, and by the Hopewell pastor, Charles Dudley. In the business sessions reports were given by Ernest Mills and Frank Guyatt on the International Relations Institute at Northwestern University which they had attended this summer; announcement was made by the Peace Superintendent, M. L. Johnson, of a Quarterly Meeting Peace Institute to be held at Dublin some time in October; and the personnel of a committee appointed to "set up" a Monthly Meeting at West River was made public.

* * * *

On September 26, their thirtieth wedding anniversary, Arthur and Alice Santmier were pleasantly surprised by a party arranged for them by Friends, and friends, of the Woonsockett, Rhode Island, Meeting. The evening's festivities included a fine musical program given in the meetinghouse and the presentation of a gift of thirty dollars to the honor guests. . . . Arthur Santmier has accepted a call to become pastor of the Knoxville, Tennessee, Meeting, where he will begin work the first of October. He and his family came to the Woonsocket Meeting in 1932, and their influence has been felt not only in the local meeting under their immediate care but also among Friends of the larger body with which they have been associated, the Yearly Meeting of Friends for New England, in the work of which Arthur Santmier has been very active.

* * * *

Kokomo Quarterly Meeting, Western Yearly Meeting, opened on September 18 in the New Salem, Indiana, Meetinghouse. Arthur Williams of the Shiloh Meeting spoke, basing his message on Paul's admonition to the Philippian Church. Interesting accounts of our late Yearly Meeting were given by the Quarterly Meeting delegates. On the following day, Russell Rees, pastor of the Union Street Meeting, Kokomo, Indiana, preached the Quarterly Meeting sermon, his theme being, "The Test of Religious Realism." Frederic Carter, the Yearly Meeting Superintendent, was present and spoke of the need of a living experience with God. In the afternoon session which followed the dinner and social hour, Frederic Carter spoke on the different departments of the church work and outlined plans for carrying on our work. The presence of representatives of the Junior Monthly Meeting of the Union Street Meeting at Kokomo was much appreciated and a cordial welcome was extended to them.

* * * *

On the eve of their removal to St. Marys, Ohio, Chester B. McKean and family were pleasantly surprised by members of the Mooreland, Indiana,

Meeting who assembled in the parsonage and bestowed upon their departing pastor and his family a table full of foodstuffs. Not long after, Friends of the St. Marys Meeting gathered in the home of their new pastor to greet him and his family, when once again the McKean table was piled high with gifts, mainly provender of various kinds, from an appreciative and well-wishing congregation.

TROUBLED PALESTINE IN OUR HEADLINES

On Monday morning, September 21, the following cablegram was received from Khalil Totah, Secretary of our Palestine Mission:

"MILLITARY OCCUPATION CONTEMPLATED IN TWO DAYS WIRE WASHINGTON."

Back of this cablegram is the story of the strike, and racial difficulties that go back to the World War, when Palestine was freed from the control of Turkey and placed under Great Britain's care as one of the mandated territories. On November 2, 1917, the British Government issued the following famous Balfour Declaration:

"His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

Following this, the Zionist movement of the Jews has grown, causing fear and apprehension on the part of Arabs residing in Palestine.

On May 1, Khalil Totah wrote us that, due to the strike of the Arabs in protest against the continued immigration of the Jews, our School found it difficult, if not impossible, to secure sufficient food supplies for the boarding students following Easter vacation. Consequently, the few who had come to the School were sent home, except the seniors who have continued so as to finish their work properly. As has been reported previously, on June 26 and 27 an army and a police officer visited our School for the purpose of locating places to house 1,000 solders. We took the matter up with the State Department which in turn, after consulting with the Consul General in Palestine, advised us that the buildings would not be occupied unless "wholly unavoidable."

In the meantime we wrote to Khalil Totah advising him that we had cancelled the sailings of our teachers to Palestine until he should advise us that conditions had so improved that it would be wise to send them in order to be there for this next year. On August 13, a cablegram was received from him asking that the teachers be sent. Apparently, however, things were moving in another direction also, which again led to the serious consideration of occupying the school property for the housing of soldiers.

On receipt of Monday's cable, a hurried meeting of the members of the Executive Committee residing nearest to Richmond was called to determine what action should be taken. Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, was asked by our Executive Committee to cable the Friends Service Council in England requesting it to appeal to the British Government not to occupy the property but to allow it to function in its regular school activities. At the same time, through Clarence Pickett who had contact with State Department officials at Washington, we appealed to the British Ambassador to this country, and conferred with our State Department as to what steps should be taken, not with the idea of requesting our Government to step in and protect our property, but to obtain the consent of the British Government to allow the School to continue its work of education for peace and good will.

On the morning of September 25, a telegram was received which stated that the occupation of Ram Allah School Buildings had been deferred. Further developments will be reported through the columns of THE AMERICAN FRIEND.

LOCAL MEETINGS AND THE PREACHING MISSION

(Continued from page 415)

once that the utmost good may be realized from them.

The same general procedure may well be followed in other Yearly Meetings, the time and method being adapted to conditions. The Mission is in line with the spiritual advancement program of the Five Years Meeting and should be utilized for strengthening us in our common Christian purpose.

BIRTHS

FIORENZO — At Poplar Ridge, New York, August 28, 1936, to James and Julia Otis Fiorenzo, a daughter, Gale Marie.

HOUGHTON — At Arthurdale Homestead, Reedsville, West Virginia, August 31, 1936, to Daniel and Anna Coppock Houghton, a son, James Richard.

KIPHART—To Charles K. and Frances S. Kiphart, Cincinnati, Ohio, September 2, 1936, a son, Charles Frederick.

WARE—To Cecil and Sarah Ware, Marshalltown, Iowa, August 29, 1936, a daughter, Sarah Jeanne.

MARRIAGES

EAGLESTON-LOUDENBACK—On September 11, 1936, at the home of the bride's parents, Frank Loudenback and wife, Greenfield, Indiana, Frances Loudenback to R. Browning Eagleston of Chicago. R. Aaron Napier, minister.

DEVICK-SOMERVILLE—On August 22, 1936, at the Little Brown Church, Nashua, Iowa, Pearl Irene Somerville, daughter of John Somerville and wife of Marshalltown, Iowa, to Orville E. Devick, son of Ed Devick and wife of the same place. William Kent, minister.

WYMAN-BYRD—On August 14, 1936, at the Friends Church, Marshalltown, Iowa, Eileen Byrd, daughter of Carl D. Byrd and wife of Marshalltown, to Frederic E. Wyman, Jr., of Kansas. Carl D. Byrd, minister.

DEATHS

ATKISSON—At Richmond, Virginia, August 10, 1936, Hulda Minthorn Marshall Atkisson. The daughter of Ellen Minthorn and Merlin L. Marshall, she was born in Washta, Iowa, December 17, 1884. She was a birthright Friend and always took an active part in the work of the various meetings with which she was associated. When she was fifteen she moved to White Plains, North Carolina, and became a member of the Monthly Meeting there. She was educated at Westtown Boarding School and at Guilford College, and taught in the public schools of Greensboro, North Carolina, for many years. On September 7, 1921, she was married to William Henry Atkisson who, with one brother and one sister, survives her. Later she and her husband moved to Richmond, Virginia, where they joined the local Friends Meeting and where she was zealous in promoting the cause of international peace and the program of the Women's Christian Temperance Union. Funeral services were conducted at the home by Emmet M. Frazer, Minister, and Matthew F. Woodard and J. Hoge Ricks, Elders.

COBERLY—At her home in Greenfield, Indiana, September 9, 1936, Laura Belle Coberly, aged sixty years. She was a member of the Greenfield Meeting, becoming so by confession of faith thirteen years ago, and was active in the Ladies Society and the Missionary Society. She will be missed not only in the Meeting, but also by her friends and neighbors whom she inspired to better living by her loving faithfulness to the cares and duties that made up her life. Her husband, Walter Coberly, and a daughter survive. Funeral services were conducted at the meetinghouse with Aaron Napier in charge.

KOLLIN—At Excelsior Springs, Missouri, on September 4, 1936, Anna Kollin. She was an active member of the Friends Church at Marshalltown, Iowa, which she served in many varied and important capacities. She was also interested in the work of the W. C. T. U. and took a part in many projects for community betterment. She was gifted in music and before and during her long illness spent much time singing to shut-ins, conducting gospel song services, and playing the harmonica. Her happy disposition, and her abiding faith in and love for her Saviour led many others to adopt the Christian way of life. Her husband, Fred Kollin, and two sons survive. Funeral services were held at the Friends Church at Marshalltown with Carl D. Byrd in charge.

LOCKHART—At Marshalltown, Iowa, August 18, 1936, John J. Lockhart.

Pacific School of Religion

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WESTTOWN, PENNSYLVANIA

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Born at Bowmanville, Ontario, Canada, on March 8, 1861, he moved to Marshalltown when he was twenty-one years old. Within the last three years he had become a Christian and joined the Friends Church of which he was an active and devoted member. His wife, Isabelle Lockhart, and two sons survive him. Funeral services were conducted by his pastor, Carl D. Byrd, from the meetinghouse.

SCOTT—At her country home, "Oakdale," north of Franklin, Virginia, July 25, 1936, Evalina Virginia Scott, aged sixty-four years. Born at "Oakdale," September 16, 1871, her education was obtained at Guilford College, Farmville State Teachers College in Virginia, and the University of Virginia. The oldest daughter of the late T. Woodrow Scott and Sarah C. Scott, she came from a long line of Quaker forebears notable for their spirit-filled lives and their devotion to Quaker principles. True to her heritage, Evalina Scott's life was one of service to others. She taught in the private and public schools of Southampton and Nansemond Counties for more than twenty-five years. In 1920 she became an overseer of the Bethel Meeting and in 1930 an elder. Her presence and service will be missed, though the example of her consecrated life will live on in the lives of those who knew her. Funeral services were held at her home in charge of Jesse Stanfield and Fannie Pretlow, with burial in the Poplar Spring Cemetery.

NOTICE

Persons desiring entertainment at Kansas Yearly Meeting, October 13 to 18, will do well to communicate with Wm. Beeson, Chairman of the local Entertainment Committee, 1721 University Avenue, Wichita, Kansas.

NOTICE

Friends visiting New York City find charming, quiet, homelike rooms near Columbia, Friends Meeting, Riverside Church, all transportation. Mary A. Fowkes, 454 Riverside Drive. Telephone Monument 2-4247.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

SKINNER—At his home in Marshalltown, Iowa, August 8, 1936, Marion W. Skinner, aged eighty-seven years. He had lived in the vicinity of Marshalltown for more than sixty-six years. About ten years ago he joined Friends and thereafter was a faithful and regular attendant at church services. His pastor, Carl D. Byrd, conducted the funeral services.

THOMAS—At her home in Kokomo, Indiana, August 27, 1936, Ella Payne Thomas, widow of Reuben Thomas, aged eighty-six years. Born in Howard County, Indiana, she was a member of the Hemlock Meeting until about twenty years ago when she and her husband removed to Kokomo where they became members of the Union Street Meeting. Here she served for many years as an Elder and a teacher in the Bible School. She was loved by all, and her place in the Kokomo Meeting will not easily be filled. Three children and a niece, whom she reared as her own child, survive her.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

DENVER COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Applications for entrance in Ninth Month can still be considered and names placed on the waiting list. The number of boys on the list is small. The number of girls is greater and it is unlikely that many can be accepted.

GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania.